

Development Man Named By Carey

William Carey College, for the first time in its history, has appointed a person to fill the position of Director of Development.

Rev. John Daley of Nashville, Tenn., and formerly a member of the board of trustees of Carey College, has accepted the post and will be moving to Hattiesburg with his family in August of this year.

According to Dr. J. Ralph Noonester, president of the college, "Daley will coordinate all developmental aspects of the school and will seek to build a sound basis, financially and otherwise, upon which the school may continue to grow and prosper as it has so miraculously done in the past fourteen years."

Mr. Daley will also head the growing involvement of the Carey alumni in the Carey Alumni Association.

A native of Lexington, Ky., Daley is resigning from his present position as pastor of the Brook Hollow Baptist Church of Nashville.

Prior to that he held similar positions with First Baptist Church, Marks; First Baptist Church, Mt. Sterling, Ky.; Sidon Baptist Church, Sidon, Miss.; and was student pastor at Temple Baptist Church in Cincinnati, Ohio and at Caney Fork Baptist Church in Owen County, Kentucky.

Daley is a graduate of the University of Kentucky with a bachelor of

science degree in engineering and he holds the divinity degree from Southern Baptist Theological Seminary in Louisville, Kentucky.

For eighteen months he served in the United States Army Air Corps.

He has also been employed by the J. S. Watkins Consulting Engineering firm in Lexington, Ky. and the Park Aerial Survey Co., in Louisville, Ky.

Active in denominational life, Daley has served clerk, moderator and president of various boards and associations.

He has been often a member of the faculty at assemblies, conferences and camps.

In 1965 he toured the Holy Land with a study group. Married to the former Shirley June Walker, the couple has two children, Karen Ray, aged 17 and Johnny, age 13.

Mrs. Daley earned the bachelor degree in education from the University of Mississippi in 1967.

She holds membership in Alpha Lambda Delta Honor fraternity; Pi Delta Phi French honor society; Kappa Delta Pi education honor society; Phi Kappa Phi national honor society; and Kappa Delta Pi education honor society.

In 1967 she won the Taylor medal for education at the University of Mississippi and was named Outstanding Senior in Education at Ole Miss in 1967.

"Both Daleys will be a great asset to the Carey family and to the community as a whole," commented Dr. Noonester. "We look forward to their association with us beginning in August."

Mr. Daley will also head the growing involvement of the Carey alumni in the Carey Alumni Association.

A native of Lexington, Ky., Daley is resigning from his present position as pastor of the Brook Hollow Baptist Church of Nashville.

Prior to that he held similar positions with First Baptist Church, Marks; First Baptist Church, Mt. Sterling, Ky.; Sidon Baptist Church, Sidon, Miss.; and was student pastor at Temple Baptist Church in Cincinnati, Ohio and at Caney Fork Baptist Church in Owen County, Kentucky.

Daley is a graduate of the University of Kentucky with a bachelor of

Commencement Services For Seminary Set June 5

The twenty-seventh annual Commencement exercises for Mississippi Baptist Seminary will be held Friday, June 5 at seminary headquarters at Delta Drive and Ridgeway in Jackson.

Dr. T. B. Brown, Jackson, president said that certificates, diplomas and degrees would be awarded to 153 persons at the service to begin at 10 a. m.

Rev. Barney Thamas, pastor of Peacock Heights Baptist Church in Dallas, Texas, will be the principal speaker.

Mr. Thamas, a native of Covington County, is a graduate of Mississippi College and holds the B.A. degree from Southwestern Baptist Seminary, Fort Worth, Texas.

He has also done work toward the Th.D. degree.

Presentation of degrees will be made by Dr. Wm. P. Davis, president emeritus of the seminary and director of the Department of Work With National Baptists of the Mississippi Baptist Convention Board.

Scripture reading will be by Rev. Willie Brown, Jr., of Jackson with the invocation to be led by Rev. Weakly Chapman, Jr., also of Jackson.

Mrs. Betty Brown of Jackson will render a vocal solo.

Music director and pianist will be Miss Colena Daniels, music instructor of Central Center of the Seminary.

National Alumni Hour will be at 2:00 p. m. the same day.

The following awards will be made, according to Dr. Brown:

Sunday School workers training diploma, 58; Christian training diploma, 29; English Bible diploma, 14; Junior college diploma, 9; Bachelor of theology degree, 5; Busy pastor's certificate, 6; Christian training certificate, 25; Bachelor of religious education, 2; Diploma in theology, 5.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private schools tend to encourage separatism, suspicion and isolationism.

The president of the Illinois Baptist State Association, Charles L. Chaney of Palatine, Ill., who called together the "Baptist Pilgrimage," testified that America is too polarized to allow any and every group to start its own school at public expense.

He argued that private schools, subsidized by the government, could be used by special interest groups such as segregationists to start all-white schools, and cited a trend in this direction in some states in the South.

All cited reasons why the state should not subsidize private schools. Black spokesmen said funds were not adequate for existing public schools, let alone a dual system. A Jewish representative said private

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODLE, Editor

Foundation For The Future

(Continued From Page 1)

Facing The Future

What a position God has given to Southern Baptists. Now they face the future.

Is their glory all behind them, or do they celebrate this 125th anniversary simply as a prologue to a greater future? Could what has happened in the past be just a foundation for building to greater heights in the years ahead, a cornerstone for the greatest denominational advance in Christian history?

In 1970, at the beginning of their 6th quarter century of existence, Southern Baptists stand in an unique position.

This is a day when many are saying that Christianity is dying; that we have entered the post-Protestant age; that the day of the institutional church is over; that the Bible is irrelevant to today's world; that the only religious answer to today's world is ecumenism.

Those holding these views are saying that the only way that churches can aid in solving present world crises, is to abandon the old Bible based concept of Christian witness, and to get involved in the social and political action of the day. This is the popular Christianity of the hour.

Where Baptists Stand

Most Southern Baptists do not accept these ideas.

They believe that the church still is needed, and that its message must be the same that it has been for two thousand years

— personal redemption for sinful men through Jesus Christ's death on the cross. They believe that our Lord's promise of perpetuity to the church will not fail; that the church will be here until Jesus comes, and that the institution is expressed through individual, local churches.

Most Baptists still believe and preach the Bible, and that world need must be met through the

churches. They are not interested in modern ecumenical movements with their efforts to reform social conditions and governments through human power pressures.

It is because of this that Southern Baptists in 1970 stand in an unique position. They are one of the few major denominations, that have retained their message, and their program. God has made them mighty people, and they are in a position to move forward for Him.

The Greatest Period

The next 25 years well can be the greatest of all the years for this denomination. With its army of people, its world-wide program, its knowledge and experience on how to get the witness job done, and with the able leadership God has given, it can move into this new era with high hope. The promises of God to bless and use people who place themselves wholly in the hand of the Holy Spirit are just as true today as they were two millennia ago. The open door at Philadelphia (Rev. 3) is just as open for Southern Baptists today, and perhaps for the same reason, "thou hast a little strength, and hast kept my word, and hast not denied my name."

Let Southern Baptists meeting in Denver, in celebrating this 125th birthday, lead all of the millions of the convention, in dedication to meet the challenge God has set before us.

During the past 25 years the convention has doubled its membership, quadrupled its mission program and increased its giving eightfold. If Southern Baptists can repeat this in the coming 25 years, or even go beyond it, they will indeed be able to give a mighty witness in a world of change.

That is what the world needs; surely it is what God wants.

Have Southern Baptists "come to the kingdom for such a time as this?"

"And Prayer Was Made"

Turmoil was sweeping America.

There was strife on campuses, and in streets, and in halls of government.

America was divided, perhaps as much as at any time in her history, and there was strife, and rebellion and tragedy in many places.

Mississippians joined with other Americans in shock, and concern and regret, and with the hope that, somehow, the conflict soon would pass.

And then it came to Jackson.

Two nights of disturbance on and near a Jackson campus, suddenly came to an abrupt, tragic halt.

Those promoting unrest, had pushed too far, and tragedy resulted. Protest and mob action cannot be taken to the streets, without resultant heartache often following.

And it happened in our city.

Most of us heard it in disbelief, feeling that it just could not happen here.

Suddenly fear, and rumor and polarized anger threatened to grip the city.

Governments leaders and citizens groups immediately set out to avoid further conflict. Citizens of the city, of all races, were asked to be calm. It was made clear that the people of this community, must, together, find a way of unity, and understanding and peace.

It was an uneasy peace, but it came. The mayor and his associates in the governing body, worked tirelessly to retain calm and peace in the city. The governor asked that law and order prevail. Others were busy, too.

There was little disposition for further disturbance. Jacksonians are a peace loving people, and they wanted their beloved city

preserved. They also wanted continuing good will and understanding with their neighbors, both black and white. The two races, long had lived here, side by side, as neighbors and friends and fellow citizens, and there was deep desire that that should continue.

"And prayer was made." This happened in Jerusalem in a day of crisis long ago. It happened in Jackson.

Many prayed, perhaps far more than we shall ever know. The mayor recognized the need for this, and called for a day of prayer. (We commend him for this action.) Most Jackson people are Christians and know how to pray. They recognized that hands mightier than those of men were needed for guidance in a crisis time.

God answered those prayers. In our city there was concern, there was burden, and there was determination, that, under God, the peace of Jackson and the good will of Jackson, should not be destroyed. Peace and calm prevailed.

Perhaps out of this, leaders of the racial groups will be able to sit down together, even more than in the past, and with respect and understanding and high purpose, to find answers to common problems.

The hysteria, agitation and hatred, which have hurt so much of America must not, and will not be allowed to prevail here.

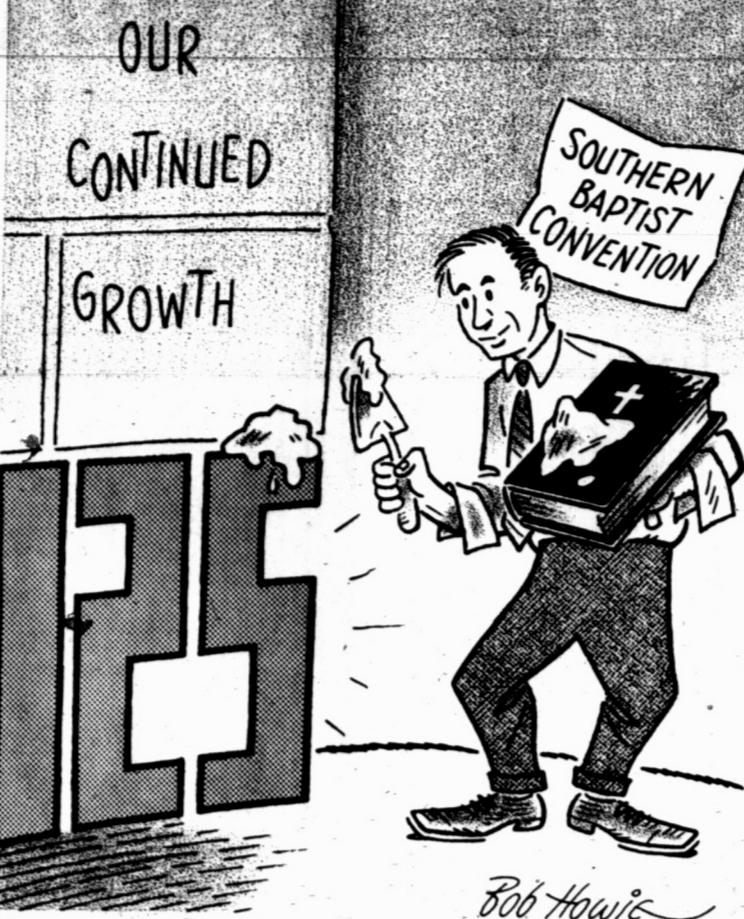
Jacksonians believe in God, and they are determined to let God bring them through this crisis.

They need to keep praying, not only for our community, but for the whole nation, and not just for this moment, but for the future, that God will lead both Jackson, and all America, down the right path, the path of His will.

THE EDITORIAL PAGE

PAGE 4 BAPTIST RECORD

Thursday, May 28, 1970



Foundation For The Future

(Continued From Page 1)

vention Board from 1921-1939. As Mississippi's publicity director for the 75 Middion Campaign he led state Baptists to pay \$4,300,000 of Southern Baptists' debts, going over their quota of \$3,500,000 by almost a million dollars.

ARTHUR FLAKE in 1920 was placed in charge of the Sunday School Board's new department of Sunday School Administration. In this position he did his major lifework. He developed, standardized, and popularized a philosophy and methodology of Sunday school organization and administration on which most of its future work was based. His most widely distributed book was *Building a Standard Sunday School*.

Born in Texas, Flake married a Mississippian, Lena Nelson. In 1895,

he organized in the church at Winona, where he was a member, the first BYPU in Mississippi; in 1899 he helped to organize the Mississippi State

BYPU Convention; in 1909 he was elected field worker for the BSSB.

NORMAN W. COX, noted historian,

was first executive secretary of the Historical Commission, SBC, from its organization in 1951 until his retirement in 1959. Though he was a native of Georgia, he was pastor of First Church, Meridian, Miss., for a total of 16 years (1927-31 and 1939-51).

Also he served as president of the Mississippi Baptist Convention. During the 8½ years he was executive secretary of the Southern Baptist Historical Commission his crowning achievement was the publication of the two - volume *Encyclopedia of Southern Baptists*. His brother Rev. Carey Cox, is executive secretary, Miss. Baptist Foundation.

T. LUTHER HOLCOMB, born near Purvis, Miss., was for 18 years executive secretary of the Baptist Sunday School Board (1935-1952) and for three years executive secretary of the various Southern Baptist Boards.

Among them are:

Merrill D. Moore, executive director-treasurer, Stewardship Commission;

W. C. Fields, director of public relations, Executive Committee, SBC;

Frank Black, Brotherhood Commission;

Frank Lawton, Brotherhood Commission; R. Keith Parks, Secretary for Southeast Asia, Foreign Mission Board; James D. Belote, Secretary for East Asia, Foreign Mission Board; G. Norman Price, associate secretary for publications, Foreign Mission Board; Orrin D. Morris, John McBride, L. D. Wood, Fred Moseley, Willis A. Brown, Home Mission Board; J. D. Dawson, Mrs. O. M. Jones, Charles W. Clark Robert E. Baker, Baptist Book Store managers; Miss Annie Ward Byrd, editorial coordinator and field services consultant, Education Division, Sunday School Board; W. L. Howse, director, Education division, BSSB; Ernest B. Myers, architectural consultant, BSSB; Wayne E. Todd, secretary, Church Library Dept., SBC; Mrs. Mary Ruth Brew, assistant editor, Church Library Dept., SBC; Talmadge Butler, consultant, Department of Church Music, BSSB; Dennis Conniff, III, youth consultant, BSSB; Frank Hart Smith, consultant, Church Recreation Dept., BSSB; Byron A. Clendinning, supervisor, family ministry section, Dept. of Church Training, BSSB; Earl Waldrop, editorial services staff consultant, Sunday School Dept., BSSB; Charles F. Treadaway, Chester Vaughn, D. Lewis White, consultants, general administration work, Sunday School Dept., BSSB; Joseph M. Haynes, research and program design specialist, Sunday School Dept., BSSB; Hazel Rodgers, consultant, Adult work, Sunday School Dept., BSSB; W. Mark Moore, editor, Children's materials, Sunday School Dept., BSSB; Paul Jones, editor, Children's materials, Sunday School Dept., BSSB.

While at Pontotoc, Dr. Holcomb

met Landrum P. Leavell and obtained

his plan for building a standard Sun-

day school, even before that plan was

approved by the state. He experimen-

ted with Leavell's plan, and the Sun-

day schools at Pontotoc and Colum-

bia met the standard.

JAMES LENOX SULLIVAN, execu-

tive secretary - treasurer of the Bap-

tist Sunday School Board since 1953,

was born at Silver Creek in Law-

rence County, Miss., and graduated

from Mississippi College. His pasto-

rates in the state include Clinton and

Brookhaven. He is author of the wide-

ly read book, *YOUR LIFE AND*

YOUR CHURCH.

H. LEO EDDLEMAN, president of

New Orleans Seminary from 1958 un-

til last year, was born at Morgan-

town, in Marion County, Miss. He

is a graduate of Mississippi Col-

lege. For five years he was a mis-

sionary in Jerusalem, Tel Aviv, and

Nazareth, 1935 - 41. Before going to

New Orleans, he had taught Old Tes-

ament and Hebrew at Southern Semi-

nary and had been president of Geor-

getown College, Georgetown, Ky.

DUKE K. McCALL, president of

Southern Seminary, Louisville, Ky.,

since 1951, was born at Meridian,

Miss. In 1943, at the age of 29, he

were elected president of New Orleans

came a leader of the underground church which came into existence when the official church fell under communist control. Later, at the urging of the underground church he made his way to the free world to awaken free Christian's to its existence and the need for Bibles. He has been called "the voice of the underground church." This is a vivid story of the suffering endured by many who have dared to name the name of Christ in communist countries.

World Traveler, BYPU secre-

tary (for Georgia, nine years, before moving to Nashville), writer, editor of *The Baptist Student*, he initiated the student retreat at Ridgecrest Baptist Assembly in 1926. As secretary of the Youth Committee of the Baptist World Alliance, 1931-1949, he went to London in 1949, at consider-

able risk to his health, to help insure



A Woman's World Reaches Far

Beyond the Ironing Board

Wilda Fancher

Looking Backward With Joy...

Life is full of remembering. I like best to remember the sheer joy I've

had. About three o'clock in the after-

noon of every June 11 I remember

the wide grin on James's face as I

walked to the marriage altar. Three

other days every year I take time out

to remember. Before I go to sleep on

January 13 I remember the excitement

of that night in 1954 when James and

I waited very impatiently for our

firstborn, Bobby, to scream that he

was finally here at 1:58 A.M. on Jan-

uary 14. On October 25 I remember

that date in 1955 when Bobby, at 21

months, was uneasy about his Mom-

my's going to a hospital alone, so he

accompanied me to the elevator door

and felt he had assured everybody

everything would be fine. It was.

Frank joined our family at 2:15 that

afternoon — such a brunet little

fellow we investigated to see if there'd

been a mix - up of babies. There

hadn't, and we were glad, because

it had again been love at first sight.

Both boys accompanied me to the

elevator door on August 28, 1958, so

the doctor could help their little bro-

ther, James Neil, "be born".

Sometimes we remember things our

family has done together, looking at

pictures and slides and talking.

125 Years Of Foreign Missions Is Evaluated

By Jesse Fletcher

Director, Missions Support Division,
SBC Foreign Mission Board

Southern Baptists have had a foreign mission board for 125 years. How can 125 years of missionary labor be assessed?

Histories tend to do it chronologically, geographically, even administratively. In a more profound sense, however, 125 years of foreign missions history must be told in terms of people.

This kind of historical record is dominated by family names such as Shuck, Bowen, Bagby, Moon and Green; rather than by country names as China, Nigeria, Brazil, Argentina and Italy.

When more than 3,500 men and women have stepped out of the familiar environs of home, often at great personal risk, to cross great oceans and penetrate unknown frontiers in the name of Jesus Christ, how can you possibly trace the blood, remember the sweat, recall the tears, and tell their story completely? Especially, how do you do this when people are still going and when over two-thirds of them are still at it?

Man, obviously, cannot keep such a history. He can have faith, however, that God keeps such a history and is in the best possible position to appreciate its chapters — the written and unwritten, the known and the unknown.

Mission Movement Begins

The modern missionary movement came into being through the commitment of an English Baptist, William Carey, who is often called by historians the "father of the modern missionary movement." In 1793 he journeyed to India where he served for more than 41 years as missionary, preacher, teacher, linguist, and educator.

It took a providential turn to put Baptists in America into the foreign mission business on their own. In 1812, three Congregationalist missionaries set sail for India. Adoniram and Ann Judson, on one ship, and Luther Rice, on yet another ship, had similar experiences. On the long voyage, they became convinced after a study of the scriptures that they should be Baptists. The Judsons and Rice were baptized in Calcutta within a few months apart. Resigning from the Congregational mission, they sought support from home as the first Baptist missionaries from America.

Judson and his wife settled in Burma in 1813 and began their work, while Rice returned to the United States to secure support for the first Baptist foreign missions work of America. He traveled throughout the country seeking support for Baptist foreign missions efforts. It was in his travels that he conceived the plan of a general mission society made up of representatives from smaller bodies.

Rice's work led to the founding in Philadelphia on May 18, 1814, of the General Convention of Baptist Denomination in the United States for Foreign Missions, more popularly called the Triennial Convention.

First "Southern" Missionary While Baptist foreign missionary history begins with the name Carey and Judson, the distinct starting point for Southern Baptists is with the name J. Lewis Shuck, of Alexandria, Va., the first missionary appointed by the Triennial Convention from the South.

Shuck was appointed as a missionary to China in 1835 under the Triennial Convention. But when the Southern Baptist Convention was formed in 1845, he resigned and was appointed by the new convention's Foreign Mission Board. He returned to Canton China in 1846.

As a part of a missionary youth group at First Baptist Church in Richmond, Va., Shuck faced an offering plate being passed for foreign missions. Rather than placing money in the plate, he placed a note reading, "I give myself." His spiritual posterity has been doing that ever since.

Lottie Moon

Few people at the time realized that a young Virginia woman appointed as a missionary to China in 1873 would have a profound effect on the future of Southern Baptist missionary efforts.

Charlotte (Lottie) Moon served in China for 14 years before she took her first furlough. During that time, she wrote to Baptist women in the South, asking for reinforcements. The first Christmas offering, later to be named for Lottie Moon, provided three additional missionaries. The spirit of their ministry, and that first annual offering, paved the way for the remarkable events that lay ahead.

Southern Baptists' first missionary to Africa was a man named Thomas Jefferson Bowen. He was a Georgian, and his pilgrimage to missionary labor was a dramatic one. Quite well-known as an Indian fighter and adventurer, Bowen was converted in 1840. He began preaching the following year, and in 1849 he persuaded Southern Baptists to appoint him as a missionary to Africa.

Africa, South America His early missionary efforts and exploration of Nigeria were remarkable despite the fact that his health was

soon broken. He returned to the United States, regained his health, and embarked on an exploration trip to Brazil in 1859. Though ill health again prevented him from fulfilling his dreams, his reckless commitment characterized the lives of many missionaries that followed him to Africa and to Latin America.

A number of years elapsed before anyone followed Bowen to Brazil, but his successor made up for lost time. W. B. Bagby, a Texan, and his wife, Anne Luther, went to Brazil in 1881. Their outstanding efforts established an exciting work in South Brazil, especially in Rio de Janeiro and Sao Paulo. Five of their nine children returned to South America as missionaries.

In the equatorial area of the Amazon Valley in northern Brazil, the historical spotlight centers on the name Erik Alfred Nelson. Born in Sweden, but reared in Kansas after his family migrated to the United States, Nelson was influenced by a letter from W. B. Bagby.

Nelson went to the Amazon Valley in 1891 and in a unique boat ministry up and down the Amazon, organized churches from Belem near the mouth of the Amazon to Manaus, about 1,000 miles inland. His heroic labors were well celebrated and aptly titled in L. M. Bratcher's book, *The Apostle of the Amazon*.

Europe

Across the Atlantic, the first missionary was sent to Europe in 1873 when George Boardman Taylor, son of the board's secretary, began his 34-year ministry in Italy. Italy was also the scene of a significant missionary labor by Everett Gill Sr., who did notable work in Italy, especially in the field of relief. After World War I, he gave Baptist work new impetus in Spain, Italy, Hungary, Yugoslavia and Rumania. His son later became Foreign Mission Board secretary for Latin America.

During the same period that Gill was working in Europe, a medical doctor named George Green was writing an exciting chapter in Foreign missions history in Nigeria. Appointed to Nigeria in 1906, Dr. Green organized the hospital at Ogbomosho, established a camp for treatment of lepers, and helped two other doctors work out the most advanced treat-

ment of leprosy that had been developed to that date. His compassionate heart also, spawned a motherless babies' home.

Green's gifts expressed themselves in teaching and preaching, as well as in administration and medicine. He became an inspiration not only to Nigerians and Southern Baptists at home, but also to countless missionaries who labored beside him in West Africa.

Sometimes, the historical spotlight simply flits across the page, hardly pausing and yet somehow illuminating the whole scene. Such was the case of Grace McBride. This young missionary nurse went to China in 1916, but two years after arriving, she joined the Red Cross to serve American Expeditionary Forces in Siberia. She died of typhus fever in Tumen, Siberia, in 1918.

The dramatic story of Bill Wallace has inspired thousands. Appointed to China as a surgeon at the Stout Memorial Hospital in Wuchow, Wallace continued his work through World War II and the Communist invasion. In December of 1950, he was arrested by the Chinese Communists, and died the following February. His martyrdom and life were told in both a book, and a full-length motion picture, entitled *Bill Wallace of China*.

In recent years, the names dotting the landscape of Southern Baptist missionary history with similar significance, dedication and valor have increased. Names like Bertha Smith, Wimpy Harper, Edith Vaughn, Loyce Nelson, L. C. Smith, I. N. Patterson, and Eric Clark are also part of this story.

Administration

Meanwhile, at home, men were administering the Foreign Mission Board's far-flung ministries. Men like English-born James B. Taylor, the board's first executive secretary who served from 1846 to 1871. Taylor set the tone of missionary and sacrificial leadership that also characterized his successors.

Of the same stalwart leadership qualities came Henry Tupper, who followed Taylor and served until 1893 when R. J. Willingham became executive secretary. It was under Willingham's administration that medical missions, schools, publishing houses and seminaries came to new emphasis.

When T. D. Ray assumed the leadership task in 1929, the financial crisis was deepened. He is remembered for a facile pen that challenged Baptists to the "great adventure." It fell upon Charles E. Madrey, who became



SBC Meets Only Once In Mississippi

THE SOUTHERN BAPTIST CONVENTION has met in Mississippi only once, and that was in Columbus, on May 5-9 in 1881. "Delegates," shown

above in a specially prepared picture of individuals, were present from 13 states.

executive secretary of the board in 1933, to lead Southern Baptists back to the financial soundness that would allow new advance.

M. Theron Rankin became the board's seventh executive secretary in 1945. Known as "the apostle of advance," he challenged Southern Baptists to a far-reaching expansion. Rising numbers of new missionaries and rapid entering into many new countries quickly followed.

The Present Hour

Advance was in full swing when Baker James Caughen assumed the post in 1953. Under his leadership, the board's ministry has assumed proportions undreamed of by his early predecessors.

In 1850, for example, there were only 17 missionaries. By 1920, the number had risen to 405. Thirty years later, in 1950, the number of missionaries had doubled to 804.

This year, on the board's 125th anniversary, the number of missionaries has increased to almost 2,500. The statistics represent the collection of life commitments and aggregate adventure in the name of Christ that must stand above numbers if we are to understand the true significance of the first 125 years of missionary labor abroad.

A Look At 125 Years On The Home Mission Front

By Arthur Rutledge
Executive Secretary

SBC Home Mission Board

As I look back over the first 125 years of the Home Mission Board, five things seem to stand out which have meaning for Southern Baptists today.

—The tremendous importance of missions in Southern Baptist life.
—The constant emphasis we have had on enlargement and expansion.
—The necessity of flexibility and change.
—The urgent need for financial soundness.

—How God has blessed this cause.

In the initial meeting of the Southern Baptist Convention in Augusta in 1845, two agencies were formed by our Baptist forebearers. The two, the Foreign Mission Board and the Home Mission Board (then called the Domestic Mission Board) have continued in existence from that day until this.

They were established, not as "societies" which imply that missions is optional and that you can cooperate with this "society" if you want to; but as agencies, saying that missions is not optional in the church.

Cooperation and support were slow in coming. The first 15 years of the Domestic Mission Board were trying years. For a time, it looked as if it might have been stillborn. About the time it was ready to begin to show some signs of vitality, there came the Civil War.

By 1882 the future of the Home Mission Board and the convention itself were very much in question.

The Home Mission Board was moved in 1882 from Marion, Alabama, to Atlanta, Georgia. The board "was moved;" it did not "move." The Home Mission Board never voted to move. The convention, meeting in Greenville, South Carolina, in 1882 voted to move it to Atlanta.

The convention actually dismissed all the directors and the executive secretary — then called "corresponding secretary."

Importance Recognized
The convention was showing its faith in the board, particularly in its potential. They could have killed it. They could have merged it. The suggestions to abolish or to merge with the Foreign Mission Board came from time to time, but the convention said it believed there was a need for a Home Mission Board.

Then came the time of debt and the great embarrassment of a debt enlarged by embezzlement. Just a couple of months after the embez-

zement was discovered, Baptist Honor Day was held. On that November day in 1928, Southern Baptists gave almost \$400,000 for the benefit of the Home Mission Board. This whole offering was for the Home Mission Board.

Then the One Hundred Thousand Club produced over \$600,000 to go on debt retirement over a ten year period, 1933 to 1943. Along with the Cooperative Program and the Annie Armstrong Offering, these special efforts provided a little more than \$1 million toward retiring a debt of \$24 million.

Last year a little more than \$5 million came through the Cooperative Program for home missions. A little less than \$5 million came from the Annie Armstrong Offering.

Missions has been an inspiring, unifying cause for Southern Baptists. Today with 21 SBC agencies, 19 looking to the Cooperative Program for support, about 70 per cent of the SBC budget goes to the two mission boards — about 50 per cent to the Foreign Mission Board and 20 per cent to the Home Mission Board. Missions continues to be a primary concern of this convention as it was 125 years ago.

Enlargement And Expansion

The second major factor is our convention's constant emphasis on enlargement and expansion. Geographical expansion, new fields, going to new places, going to new people — these have been dominant. In 1845 the convention talked about New Orleans. Then the One Hundred Thousand Club produced over \$600,000 to go on debt retirement over a ten year period, 1933 to 1943. Along with the Cooperative Program and the Annie Armstrong Offering, these special efforts provided a little more than \$1 million toward retiring a debt of \$24 million.

Last year a little more than \$5 million came through the Cooperative Program for home missions. A little less than \$5 million came from the Annie Armstrong Offering.

Missions has been an inspiring, unifying cause for Southern Baptists. Today with 21 SBC agencies, 19 looking to the Cooperative Program for support, about 70 per cent of the SBC budget goes to the two mission boards — about 50 per cent to the Foreign Mission Board and 20 per cent to the Home Mission Board. Missions continues to be a primary concern of this convention as it was 125 years ago.

Language missions was an early concern in home missions.

From the 1850's till World War I there was concern for immigrants coming into our country. There was involvement in Texas with Spanish language people, in Louisiana with people of French descent in the early part of this century.

In 1855 the churches were urged to support the American Indian Mission Association which was led by Isaac McCoy. Ten years later, after McCoy's death, the association was offered to the convention and the convention accepted it. This work was assigned to the Home Mission Board, which was renamed the Domestic and Indian Mission Board.

From 1853 to 1861 we had mission work in California. It was disrupted by the Civil War, resumed again in 1870, and terminated in 1884. More than fifty years passed before Southern Baptists ever again officially served in California. Cuba was added in 1886; Panama in 1906, as expansion continued.

In our own day expansion has been into the western states, then the north, and finally the northeast.

In 1851, the convention voted to free all of its agencies to serve anywhere in the United States. By 1933,

with the formation of a church in Vermont, the Southern Baptist Convention had one or more congregations in all fifty of the states.

Program expansion has been the order of the day. From the beginning Home Board missionaries were involved in establishing new churches — out on the frontier and on neglected areas in the South — and we are still involved, helping to pay salaries of pastors as new work is started and additional support is needed until the churches can be self-sustaining.

The need for church loans for the buying of property and the erecting of buildings was evident early, as far back as 1853. After a half century, in 1901, the fund had reached only \$4,110. Today the assets in that fund, belonging to Southern Baptists, total something like \$20 million. The great acceleration has come within the past 25 years with Cooperative Program money designated through the capital needs section of the budget, and with the Annie Armstrong Offering making special designations at times.

Concern for city missions did not begin with the urbanization of contemporary society. The convention had an early concern in New Orleans, just as it has concern for the two hundred plus metropolitan centers in our nation today. New Orleans was about the only city of any size in the early Southern Baptist territory.

Language missions was an early concern in home missions.

From the 1850's till World War I there was concern for immigrants coming into our country. There was involvement in Texas with Spanish language people, in Louisiana with people of French descent in the early part of this century.

Today this program is the largest of the Home Mission Board programs in size of budget. Half of the home missionaries are serving with this program among some 17 distinct ethnic groups.

Through all of the board's enlargement and expansion the dominating objective always has been evangelism in a deep and broad sense. Whether starting new churches, establishing a mission to another language or culture group, or working with Negroes, the object has been to lead people to know Jesus and follow him as their Lord and Saviour.

Flexibility And Change

The third major impression is the necessity of flexibility and change.

Our home mission enterprise has been changing constantly. Changing national conditions as well as changing denominational conditions have demanded change in approaches.

The Civil War practically eliminated all of the mission work of the Home Board. But it caused a beginning of our chaplaincy ministry that is now a very significant program.

We had chaplaincy ministries whenever we had war. In the 1940's the convention established an ongoing chaplaincy ministry which today includes not only the military chaplaincy, but also hospital, penal, industrial, and other institutional types of chaplaincy.

The national economy has had a tremendous influence upon us. The Home Mission Board had to suspend its evangelism department for an eight-year period, because of heavy debts.

Urbanization and industrialization have brought pronounced changes in our missions approach. Changes in race relations have brought continuing change in the expression of the program of work with Negro Baptists. In the beginning this was almost totally an evangelistic program. Then education came to the front. These two emphases continue, but now fellowship, understanding, and good will are very important results of this program.

Our objectives remain unchanged, but the expressions of our programs have to change.

Financial Soundness

A fourth impression has to do with financial soundness.

My heart goes out to my predecessors before we had the Cooperative Program. These men had to raise funds, as well as direct a program, and the burdens were terrific.

The secretaries themselves, in those early days with poor means of travel, traveled extensively. Joseph Walker wrote: "The office of secretary to Domestic missions is by no means a home office. We have been on the road two-thirds of our time for the past six months. Unpleasant as is this gad-about life, the mission could not succeed without it."

The coming of the Cooperative Program with the 75 Million campaign paving the way for it, demonstrated that we could work together. This has been a tremendous high-water mark in the life of this convention. It has given us a reasonably stable means of financial support. It has enlisted our people. It has enabled us to advance in a way never possible before we had an orderly means of support.

We were crippled for 80 years without a financial plan. We've made real progress now. But I must also say a word about responsible management.

All of the agencies went in debt in the 1920's. The Home Mission

Board was in debt \$38,000 in 1917; by 1921 for one-half million dollars; in 1928 for \$1,600,000. Then came the discovery of embezzlement which lifted the total debt to \$2½ million. The debt was four times the annual income in 1928. It would be like the Home Mission Board today being in debt for \$40 million. But every dime of debt was paid, with no discounts.

Outstanding Hours In SBC History - 1

The Sunday School Board Is Born

Southern Baptists turned their faces toward Birmingham, Alabama, in May, 1891, for their annual Convention. The city was attractive in itself and was centrally located. Laid out in June, 1871, by the Elyton Land Company, chartered as a city in December of that year with 1,000 inhabitants, it had grown by 1890 into a thriving and prosperous city of 26,178. No church building in the city was large enough to accommodate the crowds which were confidently expected, and hence, arrangements were made for the Convention to use the O'Brien Opera House. The Convention was at this time making new precedents. It met for the first time in a building which was not a church edifice.

At that time the First Baptist Church was worshiping in a frame building on the site now occupied by its great modern plant. There were other considerations in 1891 besides the attractiveness of Birmingham which inspired the hope for a record-breaking attendance. It was confidently expected that in that city the Convention would stage a historic discussion and make a decision which would directly affect its future destinies. The Convention met at ten o'clock Friday morning in the O'Brien Opera House. Routine business occupied the morning and afternoon sessions. At eight o'clock Rev. Carter Helm Jones preached the annual sermon. Mr. Jones was the youngest man to render that service in the history of the Convention, and thus in the recognition of young men another precedent was set. After the sermon the secretary of the Convention read the report of the Sunday School Committee. There had been little which that committee could do. The Home Board's contract with the printers of *Kind Words* was not to expire until a year later.

Dr. J. M. Frost moved that the report be referred to a committee of one from each state and that the subject be made the special order for 10 o'clock Monday morning.

In its first meeting the committee, in view of the vast issues which it was to face and settle, spent a season in prayer for divine blessing and guidance, which Dr. Frost long after declared "was marked by a wonderful manifestation of God's Spirit."

A year before, both in committee and on the floor of the Convention, Dr. Frost and Dr. Gambrell had faced each other as advocates of extreme opposing positions. (Dr. Gambrell was at that time still editor of the Baptist Record). These two men were asked to serve as a subcommittee to bring back recommendations to the larger committee. This unusual, perhaps we may say, unprecedented, procedure shows clearly the confidence reposed in these brethren. There was probably not a member of the committee who would not have coveted the privilege of sharing in the work thus generously and confidently committed to two of their number. The two men spent the greater part of one day in a room in the Florence Hotel. (See accompanying photo-

graph) So far as is known, Dr. Gambrell never revealed any of the things which occurred in those long hours of conference with his friend and brother. Dr. Frost was almost equally reticent. Perhaps all that he ever told is contained in this paragraph:

"It was a serious task. We represented opposing sides of the issue, but realizing the mighty moment into which the denomination had come, and what would be the far reach of our action in the settlement of the impending question, we set ourselves to the task with the best that was in us. We both cherish in sacred memory the experiences of those days in working to that end. After much conferring together, and at the close of a conference which lasted practically all day, he proposed to let me write the report and even name the location of the Board, provided he could write the closing paragraph. When the report was written and he added his words they were accepted, provided he would let me add one sentence."

The report of the subcommittee followed the lines of proposal offered in Dr. Frost's resolutions and his article published in the *Religious Herald*, February 27, 1890. It provided for a Sunday School Board, co-ordinate with the other boards of the Convention and directed that the new board should be located in Nashville, Tennessee. The "closing paragraph" which Dr. Gambrell insisted upon writing was as follows:

"In conclusion, your committee, in its long and earnest consideration of this whole matter in all its environments, have been compelled to take account of the well-known fact,

that there are widely divergent views held among us by brethren equally

earnest, consecrated, and devoted

to the best interest of the Master's Kingdom. It is therefore, recommended

that the fullest freedom of choice

be accorded to everyone as to what

literature he will use or support, and that no brother be disparaged in the slightest degree on account of what he may do in the exercise of his right as Christ's freeman."

The "one sentence" which Dr. Frost added was:

"But we would earnestly urge all brethren to give to this Board a fair consideration, and in no case to obstruct it in the great work assigned it by this Convention."

These two statements, written one by Dr. Gambrell and one by Dr. Frost, comprise the "beaten oil" of diplomacy. Dr. Gambrell stressed the "fullest freedom of choice" and thus allayed much antagonistic feeling.

Dr. Frost countered by the plea that "all brethren should give the new Board a fair consideration and in no way obstruct it in the great work assigned it by this Convention."

Approval of these two statements was later widely expressed in the denominational papers, as is illustrated by the comment of the *Texas Baptist and Herald*, May 21, 1891.

"It embodied only the fundamental Baptist ideas, each comprehensive and Christlike, viz.: (1) the right of any church, school, or individual to exercise liberty without censure in choosing Sunday school literature, and (2) the recognition of the rights of the majority without curtailment or abridgement of the rights of the minority; no one was to question the loyalty of anyone to the Southern Baptist Convention for choosing the Philadelphia literature, and no one was to charge sectionalism upon those choosing the Nashville (Atlanta) literature . . ."

The subcommittee brought its report to the full committee early Monday morning. After careful consideration the report was adopted without change by the larger committee. The hour for the special order was approaching and Dr. Frost hurried

with the report to the Convention hall, only to find it packed to suffocation, while even standing room in the vestibules was at a premium. A reporter of the time declared that no less than 2,000 people were in the house, while 300 people were massed on the stage. Finding it impossible to use any entrance, Dr. Frost summoned to his assistance bystanders who literally lifted him up through a window. He edged his way to the president's desk just as the report was being called for. Every press reporter was in place and many special representatives of papers, religious and secular, were on hand, with instructions to wire their reports with all possible speed.

A quiet hush fell over the great assembly as Dr. Frost began to read. When the reading was done, it was expected the fireworks would begin. As chairman of the committee, Dr. Frost would be expected to speak first. He had carefully prepared his address, and it fairly seethed and burned in his heart. A score of addresses, some think several scores of addresses, reposed in the pockets of long Prince Albert coats, addresses which men hoped might make their authors famous.

As Dr. Frost finished his reading and was supposed, according to custom and by proper courtesy, to deliver the opening speech in what promised to be a memorable and historic discussion, something occurred which was not on anybody's schedule. An elderly man "with beaming face and fatherly attitude" slipped between Dr. Frost and President Haralson. Without waiting to be recognized, he spoke, as he alone could speak. Many stenographic reports were made of this speech; all of them differ. The version here offered is substantially accurate:

"Brother President, and brethren of the Convention, I have seen for (Continued on page 8)

DR. J. B. GAMBRELL, of Mississippi, (left), and Dr. J. M. Frost of Virginia, serving as a subcommittee of two, spent most of a day in a hotel room in Birmingham discussing their report that was given to the full committee that resulted in the founding of the Baptist Sunday School Board at the Birmingham Convention of the SBC in 1891. Dr. Gambrell was editor of the *Baptist Recorder* at the time.—(Above photo was made from a painting of the historic meeting.)

SBC History Is Marked By Many Great Moments

(Continued From Page 1)

er — 1920 — before a woman addressed the convention. It was 45 years more in 1963, before a woman was elected vice-president of the convention.

The convention brought the Sunday School Board into being in 1891. This action set the convention on a new course of ministry and education unparalleled hitherto.

As the second 50 years was beginning, the Baptist Young People's Union of the South was organized as an auxiliary to the convention in 1896. This church member training organization became fully graded in 1932 and is known as Training Union. The Sunday School Board began to promote the BYPU and to offer field service in Sunday School work about 1900.

At the same time these educational activities were being promoted in the churches, theological education was having difficult times. In 1896, W. H. Whitsitt was charged with error in teaching of Baptist history. The crisis became so severe that Whitsitt offered his resignation as president of Southern Seminary in 1899 to avoid splitting the convention.

While this was going on, the Home Mission Board appointed a field secretary for the territory west of the Mississippi, and with the organization of the Laymen's Missionary Movement in 1907 the men were being enlisted in stewardship and missionary education. This movement later became the Brotherhood Commission in 1952.

The laymen joined in the celebration of the Judson Centennial in 1912-14 in an effort to raise one million dollars for foreign missions.

In 1908 Southwestern Seminar was founded in Texas and later accepted as an institution of the convention.

As World War I was coming to a close, the laymen led in calling for an efficiency committee to recommend ways for increasing the business efficiency of the convention. The recommendations called for a church financial plan and the election of an Executive Committee (1917).

The convention accepted the challenge in 1919, to raise \$75,000,000 in five years. The 75 Million Campaign was a great success in enlisting the people and securing \$92 million in pledges. But the pledges were not paid because of the recession in the early 1920's.

The over-expansion of the agencies and state conventions and the failure to receive 75 million dollars plunged the convention in discouraging debts. On top of this, the misappropriation of funds by trusted employees made matters worse.

Even in the face of all this, the convention established in 1919 the Relief and Annuity Board (later the Annuity Board) which ministers to the retirees and the needy among the pastors and denominational workers. Also during this period the convention organized the Education Board and committed it to the Ridgecrest Assembly.

One of the good things coming out of the 75 Million Campaign was the

Conservation Committee which recommended the Cooperative Program to succeed the five-year effort of fund raising.

At the same time the Cooperative Program Commission came into being and it recommended a central Executive Committee to be the convention ad interim.

In 1927, the Executive Committee, which had operated on a limited scale, was enlarged. One of the first things the enlarged Executive Committee did was to deal with the debts referred to above.

The Hundred Thousand Club was set in motion in 1933 to help pay the debts. By 1943 all the debts were paid and the convention was making ready to celebrate its Centennial with a great evangelistic crusade. But World War II caused the Atlanta convention to be postponed.

In 1930 two events were great moments. One was the establishment of the Radio Committee. It became the Radio Commission in 1945 and the Radio and Television Commission in 1956.

The other important event was the adoption of the Business and Financial Plan of the convention. This brought into operation a single plan for all the financial programs of the convention and its agencies.

In 1942 the SBC began its expansion into the West and North, and indeed the whole United States when California was accepted as one of the cooperating states of the convention. The convention adopted a minority report admitting California, rather than a committee recommendation that the action be delayed.

Another significant minority report was adopted in 1949 when the convention approved a substitute motion to locate a western assembly in Glorieta, N. M. The first assembly was held there in 1952 under the work of the Sunday School Board, which earlier had been requested to operate an assembly at Ridgecrest, N. C.

After World War II the convention accepted the challenge of Secretary M. T. Rankin of the Foreign Mission Board for advance in giving until the convention gave 10 million dollars to foreign missions and 1,750 missionaries were under appointment. This quickened the pace of Southern Baptists.

The Sunday Schools undertook to enlist "A Million More in '54" and the convention gave approval in 1954 to the Supreme Court's plan to integrate the public schools.

The convention launched the plan of Baptist Jubilee Advance in 1957. The Advance included the Thirty Thousand Movement begun in 1954 to organize twenty thousand missions and preaching points, and ten thousand churches. Southern Baptists and other Baptist conventions from 1959 to 1964 observed the sesquicentennial of the beginning of the organized work in support of missions in America.

During this period, in 1962, the convention requested the Sunday School Board and the Brotherhood Com-

(Continued on page 8)

pages of persecution by Rome but were gloriously saved before they left the grounds that afternoon.

A brief excerpt from the address follows:

"We shall do well, both as citizens and as Christians, if we will hark back to the chief actors and lessons in the early and epoch-making struggles of this great Western democracy, for the full establishment of civil and religious liberty — back to the days of Washington and Jefferson and Madison, and back to the days of our Baptist fathers who have paid such a great price, through the long generations, that liberty, both religious and civil, might have free course and be glorified everywhere.

"Years ago, at a notable dinner in London, that world-famed statesman, John Bright, asked an American statesman, himself a Baptist, the noble Dr. J. L. M. Curry, 'What distinct contribution has your America made to the science of government?' To that question Dr. Curry replied: 'The doctrine of religious liberty.' After a moment's reflection, Mr. Bright made the worthy reply: 'It was a tremendous contribution.'

"Indeed, the supreme contribution of the new world to the old is the contribution of religious liberty. This is the chiefest contribution that America has thus far made to civilization. And historic justice compels me to say that it was pre-eminently a Baptist contribution. The impartial historian, whether in the past, present or future, will ever agree with our American historian, Mr. Bancroft, when he says: 'Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists.' And such historian will concur with the noble John Locke who said: 'The Baptists were the first proponents of absolute liberty, just and true liberty, equal and impartial liberty.' Ringing testimonies like these might be multiplied indefinitely.

"Baptists have one consistent record concerning liberty throughout all their long and eventful history. They have never been a party to oppression of conscience. They have forever been the unwavering champions of liberty, both religious and civil. Their contention now is, and has been, and, please God, must ever be, that it is the natural and fundamental and indefeasible right of every human being to worship God or not, according to the dictates of his conscience, and, as long as he does not infringe upon the rights of others, he is to be held accountable alone to God for all religious beliefs and practices. Our contention is not for mere toleration, but for absolute liberty. There is a wide difference between toleration and liberty. Toleration implies that somebody falsely claims the right to tol-

erate. Toleration is a concession, while liberty is a right. Toleration is a matter of expediency, while liberty is a matter of principle. Toleration is a gift from man, while liberty is a gift from God. It is the consistent and insistent contention of our Baptist people, always and everywhere, that religion must be forever voluntary and uncoerced, and that it is not the prerogative of any power, whether civil or ecclesiastical, to compel men to conform to any religious creed or form of worship, or to pay taxes for the support of a religious organization to which they do not belong and in whose creed they do not believe. God wants free worshippers and no other kind.

"What is the explanation of this consistent and notably praiseworthy record of our plain Baptist people in the realm of religious liberty? The answer is at hand. It is not because Baptists are inherently better than their neighbors — we would make no such arrogant claim. Happy are our Baptist people to live side by side with their neighbors of other Christian communions, and to have glorious Christian fellowship with such neighbors, and to honour such servants of God for their inspiring and noble deeds. From our deepest hearts we pray: 'Grace be with all them that love our Lord Jesus Christ in sincerity.' The spiritual union of all true believers in Christ is now and ever will be a blessed reality, and such union is deeper and higher and more enduring than any and all forms and rituals and organizations. Whoever believes in Christ as his personal Saviour is our brother in the common salvation, whether he be a member of one communion or of another, or of no communion at all.

"How is it, then, that Baptists, more than any other people in the world, have forever been the protagonists of religious liberty, and its compatriot, civil liberty? They did not stumble upon this principle. Their uniform, unyielding and sacrificial advocacy of such principle was not and is not an accident. It is, in a word, because of our essential and fundamental principles. Ideas rule the world. A denomination is moulded by its ruling principles, just as a nation is thus moulded and just as individual life is thus moulded. Our fundamental essential principles have made our Baptist people, of all ages and countries, to be the unyielding protagonists of religious liberty, not only for themselves, but as well for everybody else.

"Baptists have one consistent record concerning liberty throughout all their long and eventful history. They have never been a party to oppression of conscience. They have forever been the unwavering champions of liberty, both religious and civil. Their contention now is, and has been, and, please God, must ever be, that it is the natural and fundamental and indefeasible right of every human being to worship God or not, according to the dictates of his conscience, and, as long as he does not infringe upon the rights of others, he is to be held accountable alone to God for all religious beliefs and practices. Our contention is not for mere toleration, but for absolute liberty. There is a wide difference between toleration and liberty. Toleration implies that somebody falsely claims the right to tol-

eration.

—Southern Baptist Convention, 1845;

1963; copyright by Broadman Press, used by permission.

—God's Call To America, copyright

Sunday School Board, SBC, used by permission.



ONE OF THE most momentous hours in the history of Southern Baptists was the delivering of the address, "Baptists and Religious Liberty," by Dr. George W. Truett, of Dallas, Texas, on the steps of the national Capitol on Sunday afternoon, May 16, 1920. The Southern Baptist Convention was in session in Washington at the time.—(Photo above was made from a drawing

OAK F
17, for
is Char
asphalt'

itable to
lessons a
ch now.
from the
presses o
convenan
the fulfil

CHRIST
The le
sizes the
came in
promise b
ough his
his breth
points li
through h
perfect s
from the
of eternal
in him. G
heavenly
Priest. He
redemptio
his crucif
All this g
of our les
obtained
by how m
of a bett
enant was
to achiev
new cov
old and t
ment of C
living Ch

INWARD
(v. 8-13)
In reali
list a ne
was fulfi
Hebrews
point thi
distincti
inward a
is written
hearts of
possible b
version ex
of Ch
esus Christ
the trut
ter of per
mind and
of Christ i
their God;
are recon
family of C
ness of th
dependent
introduc
er know
the greates

CA
Camp fo
100, not
Hwy. 45,
Box 942,
C
OLD
A pris
need. Give
White for
"Internat
NORRIS
Box 204

Thursday, May 25, 1978

God can use him. God's servants need to show God-like qualities, a sense of direction by God's spirit and strong belief in God's ability and love. This kind of man can encourage a church.

A Determined Heart Acts 15:35-39

"If a man does not stand for something, he will fall for everything." Barnabas stood for what he thought was right in wanting John Mark to go with the Missionary team again. The disagreement was so strong that it brought a division in forces. Paul not wanting to carry John Mark because he did not stay with them in Pamphylia. Barnabas wanted to give him another chance. As to who was right we do not know. John Mark must have proved to be useful because later he wrote the gospel of Mark. In one of Paul's last books, he said Mark was very useful in serving me. What caused such a change we do not know. It could have been the seriousness of debate that worked John Mark up.

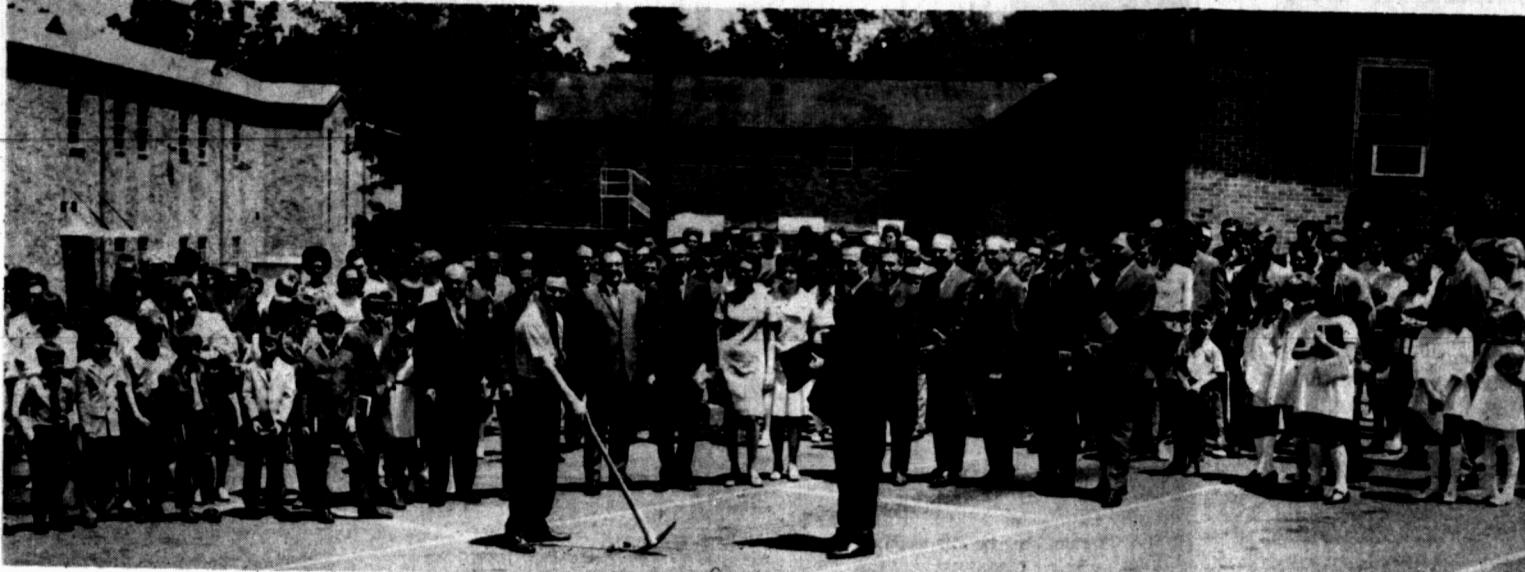
A Spirit-Controlled Heart Acts 11:22-24

A man can do nothing of himself that is profitable unto the Lord. But when God controls the heart, then many wonderful things are accomplished. The secret of any Christian's success is determined by the individual willingness to be used of God. God wants to use all people, but all people are not willing to be used.

The rumors from Antioch needed to be clarified as to what was happening in this new center of Christianity. Barnabas was the kind of man to send to check out something. He was understanding, kind and loving. This man is helpful in any leadership capacity. But what Barnabas found did not make him sad but glad. In that kind of atmosphere, preaching is successful. The call was for them to cleave unto the Lord.

The quality of the preacher was given. There is no substitute for this kind of man in the pulpit today. He was a good man, spirit-controlled man, and full of faith. When this kind of man teaches, preaches, witnesses,

BIBLES REBOUND & REPAIRED
Write for free leather samples, price list. Ramirez & Sons Book Mfg., Box 1889, Odessa, Texas.



Oak Forest, Jackson, Breaks "Asphalt" For Building Of New Sanctuary

OAK FOREST BAPTIST CHURCH in Jackson broke ground Sunday, May 17, for the construction of a new auditorium which will seat 800. Pictured is Charles Gladney, Chairman of the Building Committee, who "broke asphalt" on the parking lot where the new building will be constructed.

The pastor, Rev. Tom Hudson, stands by holding Mr. Gladney's coat. In the background are members of the Building Committee and part of the congregation. Also seen in the background are the buildings which have been constructed in three stages in the church's thirteen-year history.

SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON

God's New Covenant

By Clifton J. Allen

Hebrews 8:1 to 10:18

The last group of lessons for this quarter are a unit on "God Communicating with His Church." These lessons—based on studies from some New Testament epistles and a final consideration of Christian hope set forth in Revelation—help us to understand the purpose of God for his people and what he wants them to be and to do in the world. It will be profitable to think of this last group of lessons as God's challenge to his church now. The lesson before us, drawn from the letter to the Hebrews, impresses on us that Christians are the covenant people of God. They are the fulfillment of God's hope in Israel.

The Lesson Explained

CHRIST THE MEDIATOR (vv. 6-7)

The letter to the Hebrews emphasizes the supremacy of Christ. Christ came in fulfillment of God's covenant promise to the people of Israel. Through his incarnation, he became like his brethren, being tempted in all points like they are tempted, yet through his sinlessness becoming the perfect sacrifice for sin. He arose from the dead and became the source of eternal salvation for all who believe in him. Christ now ministers in the heavenly sanctuary as our great High Priest. He mediated God's grace and redemption through his incarnation, his crucifixion, and his resurrection.

All this gives meaning to the words of our lesson passage: "Now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant." The old covenant was inadequate in that it failed to achieve the purposes of God; the new covenant is the fulfillment of the old and the assurance of the achievement of God's purposes through the living Christ.

INWARD AND TRANSFORMING (vv. 8-13)

In reality, God promised to establish a new covenant long before it was fulfilled in Christ. The writer of Hebrews quotes Jeremiah 31:31-34 to point this out and to emphasize the distinctives of the new covenant. It is inward and transforming. God's law is written in the minds and on the hearts of the people. This is made possible by the new birth, by a conversion experience, by the redemp-tion of Christ, by one's receiving Jesus Christ as Lord and Saviour. Thus the truth of the gospel becomes a matter of personal experience—in the mind and on the heart. The experience of Christ unites one with God. He is their God; they are his people; they are reconciled to God; they are the family of God. Because of the inwardness of the new covenant, no one is dependent on another believer for introduction to the Lord. Each believer knows the Lord, from the least to the greatest; and each one knows the reality of the forgiveness of sins.

Capital FLORAL COMPANY, INC.
Phone FL 5-2471
LAMAR OF AMITE
Progressive... since 1887

CAMP FOR RENT
Camp for rent or lease, capacity 100, not winterized. Located off Hwy. 45, north of Macon. Write Box 942, Jackson, or call 355-6441.

OLD BIBLES REBOUND
A price, binding and style to meet every budget. Quality guaranteed.
Write for illustrated price folder.
"Internationally known specialists"
NORRIS BOOKBINDING CO.
Box 305-C - Greenwood Miss. 38900

The words of verse 11 do not mean that Christians are not to profit by mutual instruction. They simply stress the fact that each Christian knows the Lord in personal experience and has direct access to God through Christ. Each Christian is a priest before God. This redemptive experience with God through Christ and the indwelling presence of his Spirit are the assurance that the new covenant will be enduring and transforming. The Christian can claim the power of the Spirit of Christ to live the new life of the new covenant.

BETTER PROMISES, BETTER EXPECTATION

God's new covenant does rest on better promises. All these promises are gathered up and fulfilled in Christ. He offers the resources and makes the demand for greater expectations. Our covenant with God in Christ includes both God's commitment to us and our commitment to him. This is not a mechanical relationship but a dynamic relationship of grace and faith and power. We are constrained by the love of Christ. We are energized by his Spirit. We are inspired by the hope of an eternal inheritance. But, most of all, we are captured by the strength and glory of our living Lord.

BMC Summer School Dates Announced

Blue Mountain College has announced pertinent information concerning its Summer Session of 1970, and the Fourteenth Annual North Mississippi Elementary Teachers Workshop.

Students will register for the first term of the BMC Summer Session on Thursday, June 4, from 8:15 a.m. until 12:00 noon—and from 1:00 p.m. until 3:00 p.m.

For the first time, Blue Mountain College will offer regular courses in art, music, and speech during its summer session.

The Fourteenth North Mississippi Elementary Teachers Workshop will be held as a special feature of the Summer Session. The Workshop will be held from Monday, June 15 through Friday, June 19. Special emphasis study of the Workshop will be Reading and Music.

The first term of the Summer Session will close on Wed., July 8, and Registration for the second term of the Session will be held on Wed., July 8. The second term will close on Friday, August 14.

ANITA BRYANT's own story: Mine Eyes Have Seen The Glory

TV singing star Anita Bryant tells the tremendously moving story of her struggle on the way to success...the events which led from school-girl TV shows to the Miss America Pageant...her efforts to combine career and marriage...the premature birth of her "miracle" twins...and through it all, her complete dependence on God's leading and His love. \$3.95

AT YOUR BAPTIST BOOK STORE
FLEMING H. REVELL COMPANY,
Old Tappan, N.J.

Acts 4:36-37; Acts 9:26-27; 11:22-24
15:36-39

By Bill Duncan

The book of Acts presents short excerpts about Barnabas. Like a news broadcaster, the author does not tell everything but enough to show a heart that was truly full of compassion for his fellow workers and friends. The interpretation of his name, son of consolation, is quite appropriate. When Jesus announced that he was sending the Holy Spirit, he used the title that is translated comforter. In truth the Spirit came to walk beside the believer to encourage and to strengthen. This is what Barnabas personified. Whatever it took to be a friend in deed, action or word, this he did.

The role of encourager is a needed role today. We need to encourage the people who have physical needs—sickness, poverty, marital trouble. We need to encourage the new converts as much as possible in growth and inspiration to live the new life. We need to encourage the churches and their leaders in the times of great difficulty beginnings and in missions. The results of encouragement cannot be measured but its absence can surely be seen.

A Generous Heart

Acts 4:36-37

It is evident that the new life as a Christian brought new names to many people. What is your name? When people speak of your name, you should reflect the Christian spirit of the one who loves and serves. The apostles saw in Joses the spirit of consolation. The example of this spirit was the selling of land and giving the money to support the work of the apostles. The money was simply laid at the apostle's feet. Note the trust that it would be used properly. Barnabas did not specify how or when it would be used. There are a lot of Christian needs that are more important than our holding on to the security of possessions. But let us remember the motive which we give our gifts.

Of course, the disciples in Jerusalem had reason to suspect Saul. He had determined to jail any who were Christians. But now he claimed to be a Christian. How could one change so much? The truth is that Barnabas was taking a chance in accepting Saul as a brother. But Barnabas had

The contrast is seen in Ananias and Sapphira who were destroyed by their selfishness in trying to gain recognition.

This generous act on the part of Barnabas only speaks of his willingness to encourage and help people. Some have said that people should not own property and have possessions. Barnabas gave only when the need arose. It is a God-given opportunity to make money and then to give to the Lord's work. A great service in the Lord's work could be to make as much money as possible in order to give as much as possible to support the Lord's work. But remember the motive determining the gift: acceptance.

An Understanding Heart

Acts 9:26-27

Did you ever move into a new community where you thought everyone was suspicious of you? What a relief it was when an understanding friend came along that accepted you and then began to introduce you to other people as a friend. This should happen in every day life, but it is seldom the rule. Christians need to be sensitive to the needs of other people. Of course, the disciples in Jerusalem had reason to suspect Saul. He had determined to jail any who were Christians. But now he claimed to be a Christian. How could one change so much? The truth is that Barnabas was taking a chance in accepting Saul as a brother. But Barnabas had

CHURCH FURNITURE
The McGwier Company
Box 607
Grove Hill, Alabama 36451

DALE EVANS ROGERS' new book The Woman at the Well

Now...in a single, compelling volume...the complete life story and testimony of Dale Evans Rogers! Included are many experiences never before told...of her teen years, her life with Roy Rogers, the growth of her faith...and new perspectives on the events of her previous books, *Angel Unaware*, *Dearest Debbie*, and others. Illustrated.

AT YOUR BAPTIST BOOK STORE
FLEMING H. REVELL COMPANY,
Old Tappan, N.J.

MORE FRUIT
MORE FLAVOR

Borden's STRAWBERRIES N CREAM

The Bible handbook by which
all others are measured.

HALLEY'S BIBLE HANDBOOK —

New
Revised
Edition

The world's most widely used Bible handbook (over 2,000,000 in use) is also the world's most comprehensive. And the most up-to-date.

New photos of the Holy Land, latest archaeological discoveries, 75 up-to-date maps...plus an enlightening commentary and outline of church and Bible history. 968 pages of helpful Biblical facts. Printed in large, easy-to-read type. "I do not know of any single volume which offers so much important, dependable and accurate material..." DR. WILBUR M. SMITH

Regular Edition, \$4.50
Deluxe Edition, slipcase, \$5.95
BUY THE SET — SAVE \$1.50!
Halley's Bible Handbook, New Compact Bible Dictionary and Cruden's Compact Concordance, a \$12.40 total value \$10.90

at your Baptist Book Store

**BAPTIST
BOOK STORE**
Service with a Christian Distinction
Coast to Coast
P.O. Box 527 — 125 N. Pres. St.
Jackson, Mississippi 39201

gotten the facts. Sympathy is seeing through another's eyes. In order to really understand, we need to know. Most of us are fearful because we do not know. We suspect things that are not true.

Barnabas was very helpful because he was understanding. From what we read in other sections most likely, Saul did not feel it best to remain in Jerusalem, so he went back home. When Barnabas went to Antioch, he saw an opportunity of service for Saul and he went and got him and put him into his first place of leadership.

A Spirit-Controlled Heart
Acts 11:22-24

A man can do nothing of himself that is profitable unto the Lord. But when God controls the heart, then many wonderful things are accomplished. The secret of any Christian's success is determined by the individual willingness to be used of God. God wants to use all people, but all people are not willing to be used.

The rumors from Antioch needed to be clarified as to what was happening in this new center of Christianity. Barnabas was the kind of man to send to check out something. He was understanding, kind and loving. This man is helpful in any leadership capacity. But what Barnabas found did not make him sad but glad. In that kind of atmosphere, preaching is successful. The call was for them to cleave unto the Lord.

The quality of the preacher was given. There is no substitute for this kind of man in the pulpit today. He was a good man, spirit-controlled man, and full of faith. When this kind of man teaches, preaches, witnesses,

Health Knows No Season

Feel like yourself again—sink into our thermal water baths. Don't let jangled nerves, sluggish muscles and arthritis slow you down. Our whirlpool thermal baths are world-renowned for their health-restoring values. Treat yourself to a delightful massage. Then relax. The Majestic also features year-round swimming, golf, riding and other sports. Come to The Majestic, feel like yourself again. Rates from \$7 to \$30 per day.

THE Majestic HOTEL and BATHS Lanai Suites-Towers

Write or phone W. L. Wolfe, Manager, (501) 623-5511

HOT SPRINGS NATIONAL PARK, ARKANSAS

OFFICE SUPPLIES—FURNITURE—SAFES
Folding Chairs—Banquet Tables
MISSISSIPPI STATIONERY COMPANY
PRINTING AND LITHOGRAPHING
277 East Pearl Street
Jackson, Mississippi

PASTORS, MAY WE HELP YOU EXTEND YOUR MINISTRY?

When your church member's troubles (marriage, family, faith loss, grief, confusion, personality conflicts, etc.) exceed your facilities or time available; we will be glad to accept your referral for "depth" pastoral counseling and help. (We also utilize psychological testing for some persons who are in need of deeper insight into personal problems.)

NON-CLINICAL
BIBLE-CENTERED COUNSELING
(Both Groups and Private)

A non-denominational arm of the church—in therapy and support—only one step beyond the immediate church family.

THE RELIGIOUS COUNSELING CENTER OF MISSISSIPPI
Suite 512, The Woodland Hills Bldg., Jackson, Miss. 38216—Phone 362-1156

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

HEADQUARTERS

FOR ALL TYPES OF School & Church Furniture

• Complete stock of chairs, tables, desks and
furnishings for Classroom, Library, Sunday
School, Auditorium, Cafeteria and every
School and Church use.

EVERYTHING FOR
THE SCHOOL
AND CHURCH!

MISSISSIPPI
School Supply Co.
JACKSON, MISSISSIPPI

POST OFFICE BOX 259
303 E. HAMILTON ST. • JACKSON, MISS.
Church Educational Furniture
Folding Chairs • Folding Tables
KINDERGARTEN SUPPLIES
Dormitory Furniture

REGISTERED FIRST MORTGAGE CHURCH BONDS
Interest payable semi-annually
Call or Write
CHURCH INVESTORS
4095 Clairmont Road
Arlington, Mississippi

1/2%

Devotional

A Time For Wisdom

Ecclesiastes 11:9-10

By Allen Stephens, Pastor, Bay Vista, Biloxi

The radiance of spring makes a person feel vigorous and youthful. It also reminds one that youth is the springtime of life. As the time for high school graduation nears, young people become aware of the several demands that are to be placed upon their lives. Much careful thinking is called for on the part of youth at this particular juncture in their lives.

Wisdom is the most needed and should be the most sought after goal for any young person. "Wisdom is the principle thing; Therefore get wisdom: and with all thy getting get understanding." Wisdom is indispensable. When the decisions begin to landside in the life of the graduate he will see the need for deliberative thought guided by wisdom. Wisdom is often elusive game as far as most are concerned. It can be attained, however, if the individual is willing to seek it in the right place in the right way.

You may not know what wisdom is in the first place. It is prudence, or common sense with the addition of the leadership of God's Holy Spirit.

JAMES says that true wisdom is of God (James 3:17). What the author believes to be the source of wisdom is apparent from a study of the book of Ecclesiastes. If a person will but trust God and study His Word, he will soon find that his common sense is being implemented by God's Holy Spirit. This is not to say that because one is Christian he knows everything, because it just is not so. The wiser the individual becomes, the more he realizes the inadequacy of his knowledge.

The young person would do well to be cognizant of the asset that true wisdom can be as he faces life's choices. Many are the people who have realized too late how much more successful they would have been had they only applied themselves to the acquiring of wisdom. The writer of Ecclesiastes says that you will be held accountable for the decisions you are making as you are entering adulthood; thus it would be most beneficial to give top priority to this real need. The writer does not leave you stranded with no explanation as to the getting of wisdom, but gives a detailed recipe in the twelfth chapter. You would do well to study it and apply it!

Carey Students Vote 3 To 1 To Support President Nixon

Students at William Carey College have voted three to one to support President Richard Nixon's present policy of withdrawal from Vietnam and Cambodia.

Following a special student assembly program, at which time opposite stands on the war issue were aired in a dialogue session, a vote was taken by means of two petitions, duly drawn up, posted, and signed by the students. A few faculty and staff signed the petitions, but the great majority of those signing were students.

The pro-Nixon policy petition read as follows: "We the undersigned wish to give our whole-hearted support to the successful policies of the Nixon Administration. Along with our presi-

dent we oppose any movement that threatens the freedom and peace of our world. Consequently, we willingly acknowledge our support for the policy of gradual withdrawal and the unrelenting search for an honorable negotiated peace."

The anti-Nixon policy petition read: "The war in Vietnam has gone on too long. We demand that Congress exercise its constitutional responsibility to end a war that has not been declared. We, the undersigned, support the amendment to end the war which will stop appropriations for the war in Cambodia, Laos, and Vietnam." The assembly program, with volunteer attendance, was under the direction and charge of President J. Ralph Noon-

ester of Carey. The program allowed time for six persons to present views concerning the recent developments in Southeast Asia. Speaking from carefully prepared statements were three students on each side.

Audience participation at the assembly was enthusiastic on both sides with students applauding and giving standing ovations to persons on stage voicing their own opinions. There was absolutely no disorder or confusion of any kind. "We are indeed pleased," commented Dr. Noonester, "that such matters can be aired, that opinions can be expressed with conviction, and that conclusions can be reached in an orderly and democratic process. I feel that both those who spoke and those who listened are to be congratulated."

</